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THE SEEKER MAGAZINE

MYSTICISM



OCCULTISM



CHRISTIAN

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HEALTH



SPECIAL ARTICLES

in this Issue:

Initiation—The Editor.

Cosmic Christ—"Dr. Lascelles."

Judge Not—D. B. Arlen.

Astrology: Science or Superstition—
Dr. N. Abel.

Faith and Knowledge—P. C. Hiver.

Fallen Leaves—L. Elin.

Nominology—F. S. Combe.

Brunton's Case—B. F. Frond.

DECEMBER, 1941.

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Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<i>10.0/10.30</i>	<i>10.0/10.30</i>	<i>10.0/10.30</i>	<i>10.0/10.30</i>	<i>10.0/10.30</i>	—	—
10.30/11.0	10.30/11.0	10.30/11.0	10.30/11.0	10.30/11.0	—	—
11.0/11.30	11.0/11.30	11.0/11.30	11.0/11.30	11.0/11.30	—	—
11.30/12.0	11.30/12.0	11.30/12.0	11.30/12.0	—	—	—
<i>12.30/1.0</i>	<i>12.30/1.0</i>	<i>12.30/1.0</i>	<i>12.30/1.0</i>	<i>12.30/1.0</i>	—	—
2.30/3.0	2.30/3.0	2.30/3.0	—	2.30/3.0	—	—
<i>2.45/3.15</i>	<i>2.45/3.15</i>	—	<i>2.45/3.15</i>	<i>2.45/3.15</i>	—	—
3.0/3.30	3.0/3.30	3.0/3.30	—	3.0/3.30	—	—
3.30/4.0	3.30/4.0	3.30/4.0	3.30/4.0	—	—	—
5.0/5.30	5.0/5.30	<i>5.0/5.30</i>	<i>5.0/5.30</i>	—	—	—
<i>5.30/6.0</i>	<i>5.30/6.0</i>	<i>5.30/6.0</i>	<i>5.30/6.0</i>	<i>5.30/6.0</i>	<i>5.30/6.0</i>	—
<i>6.0/6.30</i>	—	—	—	—	—	<i>6.0/6.30</i>
6.30/7.0	6.30/7.0	6.30/7.0	6.30/7.0	6.30/7.0	—	<i>6.30/7.0</i>
<i>7.0/7.30</i>	<i>7.0/7.30</i>	—	<i>7.0/7.30</i>	<i>7.0/7.30</i>	—	—
7.30/8.0	7.30/8.0	7.30/8.0	7.30/8.0	7.30/8.0	—	—
<i>8.0/8.30</i>	<i>8.0/8.30</i>	8.0/8.30	<i>8.0/8.30</i>	8.0/8.30	—	—
<i>8.15/8.45</i>	—	<i>8.15/8.45</i>	—	—	—	—
—	—	—	—	8.30/9.0	—	<i>8.30/9.0</i>
—	—	—	—	9.0/9.30	—	<i>9.0/9.30</i>

The following Circles are held at our Liverpool Centre (15, Parkfield Road, Liverpool, 17) :—Wednesday 2.45/3.15 and Thursday 2.30/3.0. Friday 11.30/12.0.

All correspondence concerning patients on all the Circles should be addressed only to—

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Christmas Greetings

and Best Wishes for a Happy New Year

From the Editor.

INITIATION.

THE EDITOR.

The characteristic feature of the present epoch is the wide propagation of the so-called occult and esoteric sciences. In olden times they were presumably the exclusive attributes of the priests in Assyria, Babylon and Egypt, continuing afterwards strictly concealed in the sacred centres of Greek and Roman mysteries, jealously guarded from profanation during the Middle Ages in closed societies and fellowships, and passing at last into the possession of a few sages and initiates of modern times. This wisdom, which was formerly the object of fervent aspirations and could only be reached as a result of long and persistent effort, now seems to lie open and accessible to everybody. And it is greeted from one side as the dawn of the spiritual Renaissance of the human race; from the other—as an unhealthy product of recent social cataclysms, an alarming symptom of degeneration.

We face now a very rich and varied 'occult' literature and numerous organisations, which juggle with the terms 'occult' and 'esoteric' and profess to teach some kind of 'hidden' wisdom, but display more enthusiasm and wishful thinking than particular knowledge. Their credulous students can be both led and misled, in the latter case with doubtful results as regards their physical and mental health, and at the price of subsequent disgust for everything connected with the subject. One wonders whether the time is not already ripe for teachers, pretending to be in touch with some 'occult' sources, to be respectfully requested to present some kind of credentials, e.g., an original work based on personal investigations and which could be duly proved by every competent student.

In this connection we are happy to introduce the works of F. S. Combe who has come forward during the last year and is now developing two new sciences: Graphosophy and Nominology. Everyone who is acquainted with the present troubled conditions in spiritual spheres will immediately grasp how important and far-reaching this achievement is.

The 'graphosophical circle' itself is the most amazing discovery of the century. Both the alphabet and the numerical value of 'Pi' lay open before mankind for thousands of years; innumerable were those linguists, numerologists and cabbalists who experimented with them. Blind as they were, and lost in their transcendental speculations, they saw nothing, until a Seer came revealing the truth: and as every *revealed* esoteric truth, it can now easily be proved by everyone. As such it will be recognised and will endure as long as western Christian civilisation which is based on this alphabet.

That this should be achieved in this country in the dark hours of anxiety and danger, will fill with delight and satisfaction the hearts of every British student of matters occult and spiritual. And it will in its own way contribute to the greatness and glory of this country in the eyes of the world.

The Cosmic Christ.

By "DR. LASCELLES."

I am quite sure that many Christians, and many critics of Christianity, wonder in their minds how it can be possible that Christ can be in more than one place at a time; and if we take the different sects of Christianity, each has, in the past—not so much to-day—claimed to be the true Christian religion, and to have the Christ within their midst.

Then again, we get a verse in the Bible: "For where two or three are gathered together in my name there am I in the midst of them." Christ makes a promise that He will be with them. I can understand the critics, and see the difficulties in the mind of the Christian. Christ came into the flesh of Jesus of Nazareth and preached His Gospel of love. You have given to Him a personality. Having given Him a personality, and having read what He has said, and what He has done, your difficulty lies in understanding how a personality, the Christ, can be with a number of people—maybe thousands, as many that may love Him, as many that may gather together—how it is possible for Him to divide Himself, and be with those when He is just the one Christ.

We have to get a proper view, and that is why I called this address "The Cosmic Christ;" the Christ of the cosmos, the inter-penetrating Christ; inter-penetrating the souls, and the hearts of all those who love Him. This is the greater view, the proper view, and it is the true view of Christ. When Christ took the body of Jesus of Nazareth, He came in the shape of a dove, and then Jesus was Christ-souled; in other words, the soul of Jesus stood on one side, and the spirit of Christ entered into the body of Jesus, and He became of flesh. Then Jesus of Nazareth died, was resurrected again; but before He died the Christ spirit left the body of Jesus of Nazareth. The real meaning of Christ is the "Anointed One." He was anointed by the Son of God. The disciples and His followers very often had difficulty in distinguishing the two distinct personalities, and Jesus often said to them: "I am the Son of man," and the Son of man was distinct from the Son of God. But that point does not arise, except to explain to you that there was a difference between Jesus of Nazareth and the Christ spirit. Well, you have also got to understand the difference between spirit and soul to understand the Cosmic Christ. The spirit is distinct from the soul, or the astral, or the etheric body—which ever you may call it; and it is not shaped in the form of man; it has no shape, it is an essence. It has certain vibrations and light, but it has no shape. The spirit of an ordinary man can so confine itself as to be no bigger than a pin's head, and yet it can fill a vast space. When the telepathists really understand

what telepathy is, they will realize that man has the power of expanding his spirit over great distances; and that if there is an instrument within the orbit of that great distance, the instrument can record what that spirit is thinking. That is an important thing for you to understand. Now that is possible to any ordinary person.

If you fly into a bad temper, the bad temper does not rest just within you. It is not just your bad temper. Your bad temper could be measured if there was an instrument sensitive enough, and you would be surprised how far it goes. If you quarrel in a house, your quarrel is in that house. That atmosphere is tense all over the house, and maybe your quarrel goes next door, and maybe next door but one. It does not just stop with you, or the one with whom you are quarrelling. It is the same with all sin, with jealousy, vanity, and all the sins that man is heir to, and is not confined just in themselves. Your sins travel far, and your virtues also travel far. They extend out into the ether. A very happy home, between two unhappy ones, can in time make those two that are unhappy, happy. Although the dwellers in those other two homes may never have met the people that are dwelling in the happy home, yet the influence, the spirit of happiness that is in the souls of the people, permeates the very walls of the home in which they are.

So you see you cannot confine spirit to the shape of man: it is much bigger than that. Surely it is logical that the spirit of the great Master Christ can be all over the Universe, and all over the World, in your homes, and with you at one and the same time. You can walk in the spirit of Christ. The great Christ spirit has permeated the ether of the Universe. He is the Cosmic Christ.

Well now, how does that affect you? If you stood in the centre of a field on a plate, so that nothing that could enter you could possibly go to the earth, and you were bombarded by numerous vibrations of all kinds of power, pressure, quantity, wave length and shape, you would feel some, others you would reject; and I am quite sure that if you were to do that every day, and you had exactly the same number of vibrations entering into your body, entering into your soul, and affecting your nervous system, some days you would feel many more, other days you would feel less, according to how you were.

What we find is this—that the auric emanations reject and accept according to their colour. Now this seems quite a scientific project—spiritually scientific if I can put it in those words—to explain what I mean by the Cosmic Christ, but you will understand it if you just think for a moment. The Christ is there, the Cosmic Christ. He is in this room now: His spirit is part of the ether that is made up of this house. He is everywhere. It is part of His mission to the world, it is part

of His promise, and He speaks of "two or three being gathered together," and says "He will be there." Yes, He is there, but I want you to take it in this way: *He is not there until He is received.* The spirit is there, but not for you until He is received, until your aura, your souls emanations are vibrating in harmony with Him. To go further, in Him lies the Kingdom of Heaven.

I know there are many other religions, many wonderful religions, Buddhism, Zoroastrianism, Confucianism, and so on. They are wonderful religions, but Christ's religion stands above them in this particular—that He did not leave the world to its worldly ways. He left the world and yet lived in the world. He left the world so that He could come back to it. He left the world under certain promises, and it is those promises that make Him so much greater than all other Teachers that have come to the earth; and the promises were simple. He not only promised for the world, and for those of the world when they were in the world, but He promised for those that would leave the world; or in other words His promises were not only for the living, but for the dead.

I saw a few days ago, over the City of Prayer, what you would call a strange light. It was after the day was over, and the circles were all finished. A number of people were gathered together in His Name, and the spirits of the dead. They had been in the Garden of Remembrance and they had gathered together, and they were calling on His Name. No light would have been seen if they had not been; but oh, how true it was that He is the Light of the World. Because they called on His Name, the Cosmic Christ entered into their soul, and their souls were set alight; and there they were, Shining Ones in the ether. It was a prayer circle of light in the pyramid shape, and wonderful in its colour—a light that had such warmth, that had such peace, a light that held so much love. So when you gather together in the Name of Christ, you do bring that light into your souls. There is no doubt about it, it is the vibrations of the Name that brings the light. So you could say that Christ is in your midst, and the love and the power of Christ is all over the world. It is everywhere, it is the power that heals, it is the power that answers the prayers. He does so love the world that He went back to His Father to make a Kingdom of Heaven for those that love Him, but His task was more than that. It was also to make a Kingdom of Heaven of the earth that He loved, and I truly believe that the foundations of that Kingdom are laid, and the Kingdom is coming.

Some years ago a patient said to me: "Doctor, you have been dead so long, I suppose you have seen Christ?" Now I knew what that patient meant. That patient meant: Had I seen our Master in His form, just as He is? My answer was: "No, I haven't, and yet I have seen the spirit of Christ." I

have seen the spirit of Christ a long way off. It had no shape, it was just a light; a light strong in its intensity, and its rays shining down on to the earth. And I know this, that if I could have just slipped down each one of those rays, I would have found that they were going into a place where someone was praying, into a place where someone was in sorrow, perhaps in need of Him. But I knew where the rays were going and I just gazed in wonderment at the glory of that light. There is a verse used—Christ within. People have not been able to understand what that meant. How could the Christ be within them? How could He be within so many people, some who claim that He is within them, some who long for Him to be within them, some who doubt that He could ever be within them. Christ within! And yet He can be. He is interpenetrating you now. He can be within the depths of your soul if you receive Him, if you believe in Him. It is belief, it is acknowledgment that is so important, if you love Him. The power of God was put into Jesus of Nazareth, the spirit of God through Christ was put into Jesus of Nazareth. He was in the world before ever Christ was born into Him. And the great Cosmic Christ was brought, and centred into the body of mankind, to prove to mankind that the dead live, that there can be a Kingdom of Heaven, that there is such a thing as a perfect life; that love does bring happiness; that if man would only give up his selfishness, and his inhumanity, and his vanity, and all these things that go to make life so difficult—not only for themselves, but for their neighbours; if man could forget the material world and put it on one side, and live for the spiritual world, the Kingdom of Heaven could come. I know it is all true. I know that Christ is with you, and can be within you, the Cosmic Christ.

The love that some of you give Him—if only you could all love Him—would bring into your hearts a great peace and a great happiness. If you could only love Him! But what people do is to put a crucified Christ on a cross and make Him into the shape of man, and they worship Him as an image of man, forgetting His Cosmic, Christ-like self. It is all wrong. It is all wrong to get back to that Jesus of Nazareth, as great and as wonderful as He was, on the cross. The cross is empty, the Christ is alive. They worship a dead Christ, a Christ crucified—not a Cosmic Christ who is alive and is still loving the world.

They do not worship Christ and love Him because of the love that is in the world, because of the happiness that they get out of life, because of the kindnesses that are shown to them, because of the beauty of the sunset and the sunrise and the loveliness of the flowers, and the wonderful picture that God has painted and called His earth. They cannot get beyond the

(Concluded on page 29).

My Conscience and the War.

A STUDY IN DISCRIMINATIVE CHRISTOLOGY.

By D. B. ARLEN.

“ JUDGE NOT THAT YE BE NOT JUDGED.”

There are certain sentences in the New Testament which are particularly exposed to arbitrary interpretation or wishful thinking, thus leading to general confusion and to apparently insurmountable contradictions. The latter, if emphasized confidently and persistently enough, distort to a great extent the very face of Christianity, lending to it such features which are essentially strange to, or even opposite of, its true nature. The only way of escaping from such labyrinths is to try and fit these sentences into their proper context and compare them carefully with all the parallel expressions, making, of course, the most of the previously established methodology. The commandment “ Judge not, that ye be not judged ” (*Matt. 7, 7*) shows the above characteristics and is, consequently, liable to the correspondent treatment.

Discrimination reveals that the terms ‘to judge’ and ‘the judgment’ are used in the New Testament in a *threefold* way. At first the judgment may be of a purely *personal character*, equivalent to making-up one’s mind, to making an opinion about the qualities and behaviour of one’s fellow-men; whereby the latter are mostly criticised, censured, condemned. The second kind of judgment is the *social* one, passed by the recognised legal institutions, such as law-courts, tribunals, etc. The third kind is the *Higher Judgment*, that of the Supreme Judge, God, regarding the virtues and vices of human individuals or of mankind as a whole. As regards judgment by Christ Himself, the fact of His being a double nature—man a divine—calls for specially careful discrimination.

I.—DIVINE JUDGMENT.

Accordingly, the existence of the Divine Higher Judgment was never questioned, let alone denied by Christ; on the contrary, He laid every stress upon it. The idea of just retribution by the heavenly Father or by Himself for every earthly human action is emphasised throughout the whole New Testament:

“ That thine alms may be in secret; and thy Father which seeth in secret Himself shall reward thee openly.”

—(*Matt. 6, 4*).

“ For if ye forgive men their trespasses, your heavenly Father will also forgive you;

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”—(*Matt. 6, 14*).

“ Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—(*Matt.* 10, 32).

Moreover, no one will escape the Last Judgment, when Christ will return in glory as the Supreme Judge, appointed by the Lord:

"For the Father judgeth no man, but hath committed all judgment unto the Son."—(*Jo.* 5, 22).

At the Advent, Christ will be accompanied by the holy angels, who

"shall come forth, and sever the wicked from among the just."—(*Matt.* 13, 49).

He will be assisted by the Apostles who

"shall sit upon twelve thrones, judging the twelve tribes of Israel."—(*Matt.* 26, 28).

In consequence of this judgment the sinners

"shall go away into everlasting punishment "

while the righteous

"shall go away into life eternal."—(*Matt.* 25, 46).

II.—SOCIAL JUSTICE.

But the inevitability of that Divine Judgment does not dispense with the necessity of organised earthly justice. Just because of its neglect Christ had bitterly reproached the Scribes

"which devour widow's houses"—(*Mark* 12, 40)

and Pharisees, which

"tithe mint and rue and all manner of herbs, and pass over judgment and love of God."—(*Luke* 11, 42).

Christ had not hesitated to point out to them the right manner of judging:

"Judge not according to the appearance, but judge righteous judgment,"—(*Jo.* 7, 24)

which words are obviously a reflection of the old exhortation of Moses to the judges:

"Judge righteously between every man and his brother and the stranger that is with him.

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's."—(*Deut.* 16, 17).

III.—PERSONAL JUDGMENT.

Consequently, with Christ insisting both upon the inevitability of Divine Judgment and the necessity of organised social justice, the only sphere in which the commandment

"judge not, that ye be not judged "

may be practically applied is that of our personal attitude towards our fellow men:

“ Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned.”—(*Luke* 6, 39).

Criticism, judgment and condemnation of one's fellow-men leads mostly to spiritual vanity, to a tendency to over-estimate one's own qualities and virtues, which is in strongest opposition to the chief Christian ideals of humility and meanness:

“ But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”—(*Matt.* 23, 11.)

In order to be justified in judging another, one should be oneself at least free from sin, which is seldom the case:

“ And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.”—(*Matt.* 7, 3).

CHRIST AVOIDS JUDGMENT.

Christ Himself, when acting in His human capacity, also followed the rule of avoiding every judgment or condemnation of His fellow-men:

“ And one of the company said unto Him, Master speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made me judge or a divider over you?”—(*Luke* 12, 13).

The refusal to judge was supported by numerous statements of the same kind, as for instance:

“ God sent not His Son into the world to condemn the world.”—(*Jo.* 3, 17).

“ I came not to judge the world.”—(*Jo.* 12, 42), etc.

Still, when speaking not as a man, but as the Son of God and the Messiah, Christ admitted that the judgment of the world was included in the scope of His mission:

“ For judgment I came into this world; that they who see not, may see; and they who see, may become blind.”
—(*Jo.* 9, 39).

Thus, the apparently incompatible statements of Christ:

“ I come not to judge the world ”

and

“ For judgment I am come into this world,”

which appear at the first sight to be contradiction, are reconciled with the help of simple discrimination.

(*To be continued*).

Astrology: Science or Superstition.

By DR. N. ABEL.

The controversy on the matter of Astrology is at the present time in full swing. Thousands, if not millions of people, swallow regularly the odd astrological concoctions which are offered to them by the obliging periodicals. Others, on the contrary, ridicule heartily those wishful thinkers who still cling to belief in what they call mediaeval superstition. Some neutral observers who wished to prove impartially how far the predictions of famous, and world-famous, astrologers were substantiated by the facts, came to devastating conclusions. Is Astrology then something more than mere superstition?

Whether Astrology is a science or superstition depends largely on how much one expects of it—which principle, of course, may be applied to every branch of human knowledge. Medicine is a science as long as it is expected to assist Nature and provide help and relief in certain specific cases, but it is superstition, if it promises to prevent or to heal every disease without exception. Once the possibilities and limitations are recognised, everything may be proved reasonably useful in its proper place. The bicycle is certainly a very serviceable means of transport, used by millions, though it cannot attain to the performance of a car; and it would be quite futile to expect from a car the same services which may be rendered by an airplane. Likewise, Astrology is a science if confined to its definite limits, and a fallacy and superstition if these limits are transgressed.

In casting a horoscope, Astrology deals with numerous and various elements. The fundamental among them are: firstly, the twelve so-called houses, representing graphically the whole field of man's interests and activities during his earthly incarnation; secondly, the twelve signs of the Zodiac; thirdly, the ten Planets (whereby the most important fixed stars and nebulae outside the signs of Zodiac are also taken into consideration); fourthly, the aspects of the Planets, i.e., their positions relative to one another. Even from these ($12 + 12 + 10 + 6 = 40$) principal elements innumerable combinations evolve, so that a case of two identical horoscopes would be rather an unusual one. To deal properly with the above, the birthplace, the birthdate, and the time of birth (as exact as possible) should be known.

The finished horoscope represents the map of the heavens over the birthplace at the moment of birth. This part of Astrology is the simplest, easily accessible to everyone possessing a little patience and modest mathematical knowledge.

The second part of the work—the *interpretation* of the horoscope—is infinitely more delicate and complicated. Numerous and more subtle elements are involved, presenting a large field for errors and wishful thinking. The

signs of the Zodiac are cardinal, fixed or mutable; at the same time they are earthly, watery, airy or fiery; positive or negative; strong or weak, etc. A similar series of intricate imponderabilia are attached to the Planets, their aspects, and to other numerous sensitive points of the horoscope. All these influences are interdependent to a high degree, interwoven, often opposed to one another—and it needs a great amount of patience, knowledge, insight, experience and intuition to deduce the final resultant from all these conflicting elements.

All these resources are of no avail for mass-astrology, merely because of the lack of the necessary data. In fact, both the birthplace and birthdate, not to mention the time of birth, are completely disregarded, the only element known being the month of birth. This however supplies but the approximate position of the Sun in a sign of the Zodiac, while the all-important horoscopical houses, the rest of the Planets and their aspects cannot be ascertained at all. Yet their influence in many cases may prevail over, or even completely reverse, that of the Sun, with the obvious result that an interpretation, based on the position of the latter only, will prove to be wrong. To prevent such a fiasco, the mass-astrologers are bound to utter their forecasts in an extremely nebulous form, able to be re-interpreted, if need be, in various ways. Thus, whatever the individual Astrology may be, *mass-astrology is a superstition.*

A further defect of mass-astrology is that, although perhaps not always intentional, it is generally supposed to be a forecast of definite events. This, of course, is not included in the scope of classical Astrology, which deals chiefly with influences and inclinations, but not with facts. "The stars inclining, but not coercing, and sage prevailing over them" was always the fundamental motto of Astrology. Only in this way can the casting of horoscopes be justified side by side with full recognition of free will. 'Prevailing over the stars' means to take wisely into consideration their varying influences and to arrange one's life accordingly. In fact, the proper use of the horoscope consists in assisting the good influences to materialise, and preventing the wrong ones from doing so. Likewise, a barometer never forecasts your getting wet, but only the approach of a storm. It depends entirely upon you to interpret the warning in the correct way, and either remain prudently under cover, or get drenched to the skin. The astrological papers are full of reliable accounts as to how many lives were saved, and troubles avoided, thanks to special precautions taken by people who were warned by their horoscopes of approaching danger.

From this point of view Astrology may be reckoned a *science*, and as such it possesses all the merits and demerits of a science. It is neither omniscient nor omnipotent; far from being perfect; slowly but steadily progressing; subject to mistakes, but doing its best to learn from them; and although regarding ancient Astrology with due respect, as its direct progenitor, it does not hesitate to alter the old traditional concep-

tions or to introduce new rules when this is justified by recent observations.

This scientific Astrology (shall we not better agree to call it Astrosophy or Astrognosis) can prove, as does every science, of great value in competent and intelligent hands. It is an invaluable guide in self-education and in pedagogy in general, revealing positive and undesirable inclinations even before they have materialised. It can be of decisive help to the Law, in defining the types of criminals and judging the degree of their responsibility. In art—in discovering talents and outlining the right ways of their development. In religion; in folklore; in social activities; in psychology and, of course, in medicine. But varied as such scientific Astrology may be, it can never deal with more than influences and their *possible* effects, leaving it to the free decision of those affected either to submit themselves or to evade them.

If individuals are subjected to planetary influences, it is but logical to admit that whole nations can be also affected. This is indeed the case, but since the birthdate of a nation cannot be ascertained accurately, and the respective laws are still little known, it is not yet possible to consider this aspect of Astrology (the so-called mundane Astrology) as a science. And when it attempts to forecast future events, as mass-astrology does, it obviously degenerates into mere *superstition*.

However, the popular craze for mass-astrology is based not on prejudice only, but on the undeniable fact that a certain—and often considerable fraction of the forecasts—do actually come true. This of course results from the laws of great numbers, hardly known or suspected by the masses.

Indeed, such an elastic forecast as that “the beginning of the week will be easy, but the end not so smooth” will always find a sufficient number, among the hundreds of thousands of readers, who will easily acknowledge its fulfilment in due course. And not less numerous will be those who will consider the forecasts as regards their financial week-end troubles, or impending domestic quarrels, as having come true.

And then, once some of the seeds of belief in forecasts has fallen on good soil, one tends to give ear to all kinds of forecasts and prophecies, political, military or national, in spite of their obvious unreliability and previous failures. Here that part of the human nature comes into its own, which cherishes a transcendental hope over and above the cold assertions of reason; which sustains the tired, supports the failing, comforts the broken; which, by the mere fact of its creative power, proves to be a real and invaluable inspiration in difficult times, and should not be discouraged.

Thus, since at the time when this article is being written, the general trend of forecasts is favourable, let us hope they will all come true, as soon as possible, whether they have been cast with or without consulting the stars.

Faith and Knowledge.

By P. C. HIVER.

“ . . . the mystery of God the Father and of Christ Jesus: in whom are hid all the treasures of wisdom and knowledge.”—(I. Col. 2, 3).

Half-truths are often more misleading and dangerous than obvious errors, because they are more difficult to discover and to disprove. The general opinions regarding Faith and Knowledge belong, unfortunately, to the former.

Faith is usually considered to be incompatible with Knowledge. It is firmly believed, that when Knowledge enters into its own, Faith must recede into the background, if not disappear completely; that Religion, based upon Faith, is bound to be hostile to Science, which is founded on Knowledge; that the organised Church, as long as it had the necessary secular powers, constantly persecuted and destroyed the scientists.

If this point of view be right, how can it be explained that Wisdom and Knowledge are so often referred to in the Bible, and that the need for them is so often stressed? Than, in fact, the words Wisdom and Knowledge are repeatedly mentioned side by side with Faith and Love?

Indeed, Wisdom is considered in the Bible either to be bestowed by God as a grace, or obtained as an answer to Prayer; to be worthier than gold; to be sought and prayed for; not to be despised; but, of course never to be boasted about or abused.

When Christ sent the Apostles to preach He commanded them:

“ Be ye therefore wise as serpents, and harmless as doves.”
He prayed: —*Matt. 10, 16*).

“ That the world may believe that Thou hast sent me . . .
and the world may know that Thou hast sent me . . .
and these have known that Thou hast sent me.”

—(*John 17, 21*).

The confession of Peter to Christ was made in similar words:

“ We have believed and have known that Thou art the Christ, the Son of God.”—(*John 6, 70*).

St. Paul prayed for the Ephesians, that God

“ may give into you the spirit of wisdom and revelation,”
(*I, 17*).

and for the Colossians, that they

“ may be filled with knowledge of His will, and all wisdom and spiritual understanding . . . and increasing in the knowledge of God.”—(*I, 9*).

St. Peter exhorted the faithful

“ to grow in grace and in knowledge of our Lord and Saviour Jesus Christ.” (*ii, 3, 18*).

St. John stressed a similar note:

“ He that loveth not, knoweth not God . . . And we have known, and have believed . . . ”—(*I, 4*).

If there were an essential contradiction between Faith and Knowledge the following encouraging lines of St. Paul would never have been written:

“ Until we all attain the unity of faith, and of the knowledge of the Son of God.”—(*Eph.* 4, 13).

However, it was not the wordly learning, not the ‘wisdom of this world, neither of the princes of this world’ which was referred to by St. Paul, but something much deeper and more complete:

“ But we speak the wisdom of God in a mystery, a wisdom which is hidden.”—(*I. Cor.* 2, 7).

In the face of these numerous and unequivocal appeals (the list of which could be considerably extended) one wonders whether our civilisation has not sinned in disregarding this essential aspect of Christianity and is not paying heavily now for this shortcoming: while constantly emphasising Faith and Charity, it completely overlooked the necessity for Wisdom and Knowledge.

At the present time, two thousand years after the injunctions of Christ and the Apostles, do we know anything more about ‘the mystery of God the Father and of Christ Jesus’ than it was known when those lines were written? By no means—on the contrary, all the signs go to prove that we know less than they did in their time.

It was said, that a limited knowledge removes one from God, while a more complete one—draws us nearer to Him. This truth is implicit in the words of St. Paul regarding the ‘hidden’ Wisdom which is not ‘of this world.’

Tradition tells that such ‘hidden’ Wisdom has always existed and was transmitted from generation to generation in closed circles of devoted students, who were prepared by slow degrees for its full understanding and swore, under penalty of death, not to disclose anything to outsiders. This procedure was deemed necessary because, firstly, the Knowledge in question was considered to be dangerous for unprepared minds; secondly, to prevent that which was esteemed sacred being vulgarised and profaned by the ignorant crowd.

But gradually the time arrived when the masses were ripe to grasp the fundamentals of the higher Truth. In fact, it became indispensable for their further normal development, the elementary religious conceptions, having been outgrown, were crumbling down, carrying away with them the old civilisation. Accordingly, if the tradition be true, one is justified in expecting several revelations to be progressively forthcoming either directly from the spiritual world or through these circles, which had patiently and so devotedly guarded their treasure through centuries.

Simultaneously, with the march of time, certain individuals progressed so far in their spiritual evolution, as to be able to re-discover for themselves the elements of the ‘hidden’ Wisdom.

These, independently of existing circles or societies, do their best in imparting their knowledge which they believe to be necessary for their contemporaries and for the salvation of Christian civilisation. Such is the aim of this Magazine, and particularly of those articles marked 'Esoteric Studies.'

In conclusion, here is an illustration to show how vanishing faith can be sustained by fuller knowledge:

A high-tension wire is stretched along the road, and children are warned not to approach, let alone to touch it, since in doing so they incur a mortal danger. For them this statement is, of course, a matter of Faith, since they have never seen for themselves anybody killed by an apparently placid wire. But they accept the warning at its face value trusting the authority of their parents.

But with the course of time and the growth of their critical faculties, as they pass daily beside and underneath the wire and see nothing happening, they begin gradually to wonder whether there was not a mistake or an ulterior motive in the strict warning they were given. Moreover, they do repeatedly notice birds sitting on the wire, without apparent harm—and at this point their Faith begins to waver. Then they see men working with full immunity on the wire—here their Faith is definitely shattered, and since the old parents are unable to furnish any more information, the children's Faith in the danger from the wire completely vanishes. Those who still believe in it are considered the victims of dark superstition. Nevertheless, if somebody touches the wire, he will bear all the tragic consequences.

At the same time, another group of children is studying electricity. At first, as usual, they learn the theoretical, then—the practical part; first the low, then the high tension. They apprehend the laws, observe and measure electric discharges, experience eventually slight shocks themselves, see the huge engines moved by the invisible current. They know the mortal dangers of high tension, and understand well why nothing happens to the birds sitting on the wire, or the men working on it; that the first, not having touched the earth directly or indirectly, are not conductors for the current; while the second are wearing insulating gloves and soles, and are on an insulated platform.

Though the final warning regarding the wire—its mortal danger—is also a matter of Faith for this second group of children (since they have never actually witnessed somebody being killed by the wire, and probably never will) their Faith in it is much more real and active than that of the first group. They will never, in any circumstances, touch the wire, because they know the laws and the forces which are active in the wire, and which will immediately react to every interference.

This simple example may serve as a parable for the present day situation in Religion. In the epoch of its childhood, human-

(Concluded on page 32).

FALLING LEAVES.

By L. ELIN.

It has not been an easy year for farmers. Spring was late, wet and cold—an 'unkindly' spring, as an old labourer of my acquaintance very aptly described it. Summer was short lived, and almost before we realised it autumn was upon us with wind and rain. At this period, when a fire at night is a welcome necessity, it is pleasant to look back upon the past season and review how fate and fortune have treated us.*

The lambing was successful, neither trouble with the ewes nor lambs, and no losses. This was a very large feather in the shepherd's cap, and he had every right to feel pleased with himself. There is always a certain wastage with sheep, and lambing is a critical period. After lambing comes shearing and then (compulsory) dipping, which has to be done twice in the prescribed period. Last year the dipping was done in an ordinary household bath and was not very successful; this year we took our flock to a neighbour's farm and used his dip.

Our Spring corn, oats and barley, were sown between March and May. March is the ideal time, but the hard weather of last winter delayed operations, and all over the country a certain amount of barley was sown late. Root and fodder crops are usually sown about this season; kale, mangolds and swedes in June, and turnips in July.

Apart from harvesting, corn crops are not much trouble, but there is a tremendous lot of labour in 'roots.' These are sown in rows about two feet apart, and when the plants are a few inches high they are singled out, so as to leave one plant every ten or twelve inches. This has to be done by hand, and over any number of acres it represents a great deal of work, but it is wonderful how quickly a skilled man can get over the ground. In addition to this, the rows have to be kept hoed and free from weeds until the top growth is sufficient to smother the weeds underneath. This weeding is done either by hand or by an implement which is drawn by a horse.

The barley was undersown with seeds of red clover and rye grass mixture, which next year will be made into hay. Two cuts of hay may be expected and the remains of the seeds will provide a nitrogenous fertiliser for the succeeding wheat crop in 1943. It is a real joy to watch these seeds being sown. Broadcasted by hand at the rate of twenty pounds an acre, they are, after a good broadcaster, so evenly distributed that each appears to have been placed individually in its position.

We had not much hay this year, little more than eight acres, but the weather was kind and we got it in in first-class

* This article has been written in October, 1941.

condition. In fact the weather was so hot and lovely that our only anxiety was to get it stacked before the sun dried it up too much. We were short handed and started carrying at the week-end. On the Saturday the tractor staged a sit-down strike, and nothing we could do would move it; but a neighbour came to the rescue and lent us a horse sweep—an affair something like a gigantic comb which is pulled along by a horse and collects a great mound of hay in front of it. On the Sunday half the village seemed to turn out to give us a hand, with no thought of payment except a drink at the end of the day, which we all had on the village green, outside the very appropriately named Angel Inn. Even the tractor driver's baby, aged three weeks, came too and brought its mother. We enjoyed our haymaking.

Soon after hay came St. Swithin, and this year he was at the very top of his form: during the forty day period Kent had twenty-nine days of rain (eight inches!) more than anywhere else in the country.

The corn harvest was a time of great anxiety, rain came when it was not wanted, and our labours were trebled. Last year all our corn was cut and stacked by September 3rd; this year we did not get in till October 22nd. Some of the oats were spoilt, but considering the difficulties of the season we might have been very much worse off. There will be a certain amount of 'tail' barley and this we shall grind into meal and feed to pigs. (Tail corn is the small grain which is unsuitable for marketing, and is separated in the threshing machine from the better sample grain). Pigs are a new venture that we are now in the process of starting.

And now that harvest is over the autumn work is in full swing. Mangolds are being pulled, lambs are being folded on the kale; we are expecting to get the threshing set any day; the plough is working during all the day-light hours in preparation for the winter sown wheat. The five acre field in front of the Church Field flats is already ploughed and the eight acre field directly in front of the house is nearly finished. If all goes well, they will be sown with wheat this week, in good time for the full moon on Tuesday of the following week.

In the whole of Addington there are few more attractive spots than the Church Field at this moment. At the end of the road, in front of the flats, there are three picturesque round corn stacks, neatly thatched, only waiting to deliver up their bounty, and next to them the lovely sheen on the furrows of the newly ploughed land. To me, it is an illustration of St. Paul's description of Faith: the corn stacks, the substance of things that once were only hoped for, the evidence of things that once were buried in the earth, unseen, and next to them the newly ploughed land—the hopes, the fears, the promise for 1942.

Christmas.

By "DR. LASCELLES."

Peace and Goodwill to men on Earth: For two thousand years those words have been on the lips of Christians at Christmas time and the cynic can point his finger down the ages and ask the Christians: "Where is this Peace on Earth and Goodwill to men?"

Why, at the very time of the birth of Christ, the Jews were under a similar yoke as any of the conquered countries are today. Did the birth of Jesus herald a new order, or a new age of Peace?

What do we mean by Peace on Earth and Goodwill towards men? This Christmas of 1941 as I am dictating this message, the Germans under the leadership of a prince of Darkness are slaying by their thousands the Russians who are defending their cities and countryside against these evilly possessed hordes. The children are dying under terrible circumstances, and many of the people of Europe are starving. The refugees—old and infirm, women and children, are struggling along the roads trying to escape from murder, rape and pillage. There will be no Christmas Bells to herald in Peace and Goodwill on Earth. They must only be used to warn the people of invasion.

What a misnomer it all seems! Is the Prince of Peace dead? Did He ever live, and if He still lives what of His power to fulfil the promise of Peace and Goodwill on Earth? One cannot blame people for losing faith for there seems no way out—no remedy—it is as though God has withdrawn His hand from the world.

Yet I know that if only you who read this will stand firm in your faith, you can still feel that the hand of God is not withdrawn from you these days of tribulation. Goodwill among men and Peace are one thing, joined together by the power of Love. Look upwards beyond the material earth into the spiritual Heavens, for they can and will give you Peace—peace in your own hearts, goodwill to your neighbours. Children of God in their great distress, and most people are in great distress just now, only need to let that Christ-love enter their souls to feel that Peace.

Right through the spheres to the earth that Love can come, the love of Christ to you setting alight the Christ which is in all of you, so that by that light you may be guided, by that love you may be given Peace, and by the promise of a Kingdom of Heaven you may be given hope. If Christ was born to the world to perform miracles of healing and by his example to show the world what Man could be if he would; then to be crucified and rise again—a living proof to the world that there is no death; in memory of Him and all that He means to the world: give Love to all your neighbours in His Name at this Christmastide.



CHRISTMAS.

*Holy Christmas again—
 with the Earth swept by deadly upheaval,
 Scourged by cruel infernal unrest,
 Both assaulted and crushed
 by the desperate forces of evil—
 North and South, East and West.*

*Neither wise men nor shepherds
 will come with supreme adoration,
 Through the mists of the night stars are dim,
 Still the Child will be born;
 let your heart full of love and elation
 Be a manger for Him.*

D. B.

THE HARMONY PRAYER CIRCLES.

THE POWER OF PRAYER.

Prayer is in the news now-a-days. This always happens in times of hardship and anxiety, when the customary foundations of comfortable and peaceful life are violently shaken, and the old values undergo drastic revaluation. Among the ruins of the old world, man is looking desperately for a new hope. He needs and expects help and guidance. He remembers again about the Higher Powers, God. And he strives for communion with Him through the medium of prayer.

Thus, every paper in this country has dealt in some way with the power of prayer. It has been analysed from the religious, scientific, psychological and practical points of view. The possibility of God's intervention in human affairs is being considered. Should any results from Prayer be expected? Is it after all worth while praying?

Even in the midst of these passionate discussions *we* pray. And we had begun to pray long before the present calamity was inflicted upon mankind. We *know* that the Prayers are answered. We know this not only because we cannot imagine our Father in Heaven being deaf to the supplications of His children; not only because, otherwise the promise of Christ "All things, whatever ye shall ask in prayer, believing, ye shall receive" would not be substantiated—but we know, because we have experienced this ourselves and observed others: that Prayers heal the sick, support the heavy laden, protect the endangered, bring help to the needy. There are at our Headquarters about twenty thousand original letters testifying to the help, healing, protection and spiritual upliftment received through our Harmony Prayer Circles.

The Harmony Prayer Circles were founded fifteen years ago to alleviate the troubles of men by means of scientific and organised Prayer. Throughout each day many half-hour services for the sick and heavy laden are held in chapels set apart and consecrated for this work. They begin with the Lord's Prayer, then simple appropriate Prayers are said for those in need—about eighty people at each circle are mentioned. The service is terminated by a Prayer for Universal Peace.

At the same time as a circle is being held, those who are linking with that particular circle say the same Prayers in the privacy of their homes. If those in need cannot link themselves, this can be done for them by their relations and friends.

If you are in need of help please write to us. If you know others who can be helped in this way tell them about our work, or send us their names and addresses so that we can post them particulars of Prayer Circles. And you have always the opportunity of participating in this way of helping others by taking part—regularly or occasionally—in the services of the Harmony Prayer Circles. No financial responsibility is undertaken by joining in any capacity the Harmony Prayer Circle. The membership is practically free, the work being supported entirely by voluntary contributions.

A few extracts from the letters received recently are reproduced below. A booklet describing this work more fully will be sent on application to The Secretary, "The Seekers,"

29, Queen's Gate, London, S.W.7.

Some Reports of the Harmony Prayer Circles.

(This month the reports are left to speak for themselves without any comment).

"I will write more to you later, but let me just say how grateful I am to you and the Prayer Circle—it has been such wonderful help to me. My husband is very much better too, and you can guess what a lot that means to me." A696.

Injured Knee Joint.

"My daughter writes so happily that she can now walk across the room without sticks or crutches—so that is the best news for me. It is so wonderful!" A769.

Heart Trouble. Anaemia.

"I am pleased to be able to report that both my wife and myself are doing very well, entirely due, I am convinced, to the help given by the Prayer Circles." A950a.

Material.

"I am glad to say that we are making progress in every direction. I am quite hopeful of getting the children into a good school in December, and things seem to be working out to the best advantage in every way." 2581.

Internal Trouble.

"I am feeling much stronger, and everyone tells me I am getting to my natural colour again and more like myself. I can go out and about by myself now for nice long walks. I am sure had you seen me when I was bad you would have said like everyone else has said, What a miracle! Even the doctor cannot forget it.

I do feel so very thankful for all our Heavenly Father's blessings to

TEN YEARS AGO.

"Last Saturday and Sunday the doctor thought she could not live. No more could be done for her. On Sunday evening, after I had linked up with the H.P.C., I phoned to ask for her. The reply was: 'A very bad day, but a little easier this evening.' This was the turn and she has steadily though slowly improved all the week. The doctor remarked that the recovery was almost miraculous. I am so very grateful to you for your kind help. I feel certain that the prayers have helped to pull this very fragile girl through a most serious illness."

Material. Spiritual Upliftment.

"You will be delighted to hear that everything is going well with me. From the beginning of this year things have completely changed for the better.

My daily life has completely changed. Things which always looked so black and hard to do are now so easily done, and no end of opportunities occur daily for advancement in my work. It seems as if some mysterious influence has all been removed, and whatever I work, wish or strive for—well just happens." A1125.

Spiritual Upliftment.

"I feel the wonderful Prayer Circle has helped me so much through these many painful and trying months, and I am deeply grateful for God's wonderful mercy; I pray I may be able to live in peace and comfort here in my little home." A1924.

me, which I think is very wonderful, and for all your many Prayers for me. I thank all the dear friends on the Prayer Circle over and over again for all they have done for me." 5222.

Asthma. Material.

"First of all, I want to say thank you for all that has been done for us, especially my son. He is now in the Air Force, and has been passed by seven doctors as in perfect health. When you look up his records I am sure you will agree this is nothing short of a miracle, for he was in a shocking state of health when first you had him under your care. Is this not a proof of the Power of Prayer? 6568.

Spiritual Upliftment.

"I am glad to be able to send my subscription to The Seekers, it is indeed one thing in life I should not like to give up. My membership with you has been a great spiritual help

and progress to me, and the Prayers for my son have been a wonderful link to spiritual realities and progress to myself. How I do thank God for all your loving help in this matter. I am so happy to be a member of such helpers." 18842.

Rheumatism.

"I am pleased to say his shoulder, although still painful, is much better. I am more than grateful for the help of The Seekers, and certainly the Prayers have been answered, for at one time he was in terrible pain." 13585.

Skin Trouble.

"I am writing to tell you my skin trouble has nearly gone. It began to improve the first week of Prayers being said for me, and I am truly thankful. I am sure Prayer is the only answer to our troubles." 15510.

Exhaustion.

"I think I may say that my son is now so much better that he is able to carry on with his rather complicated job quite satisfactorily, and it seems as if the cure is established.

I thank you and those who were in the Circle so much for your valuable help, which has brought me great comfort and calm." 16097.

Cerebro-Spinal Meningitis.

"She has had a marvellous recovery. When you kindly put her on the Harmony Prayer Circle she was dangerously ill in hospital with cerebro-spinal meningitis.

Now she is at home carrying out her usual duties happily and efficiently. Her sister-in-law has asked me to let you know how very grateful they are for the help given." 17096.

Epileptic Fits.

"There has been no recurrence of my illness for eighteen months, and I feel confident that I have rid myself of it permanently, or should I not say rather that the Direct Treatment and the Harmony Prayer Circles have rid me of it. I am very grateful for all your kindness and help, and should like to say how much I appreciate that of the sitters on the Harmony Prayer Circles." 17503.

Eye Trouble.

"I am pleased to say the improvement mentioned in my last letter is being well maintained, with decided improvement since. Many thanks for your help." 18879.

Spiritual Upliftment. Material.

"It is impossible to tell you how much the Circle Prayers are helping me, and the two for whom I am linking. I saw them a month ago and there is a distinct difference. I am most anxious to continue on a Prayer Circle." 22601.

Pulmonary Congestions.

"Her sister told me this afternoon that they had a letter from her in Switzerland a month ago. She is now working in the gardens; she had previously been bedridden for almost eighteen months with pulmonary congestions and general weakness." 22654.

Spine Trouble.

"I am thankful and grateful to be able to tell you that I am still keeping better than I have been for some years. After two winters in bed with my spinal pains, I am so happy to be able to be about and to be useful, supervising my home affairs, able to manage the stairs, and to walk round the garden." A1294.

Internal Trouble.

"I must say very many thanks for the linking Prayers. I am so glad to tell you I feel ever so much better and stronger. I do not get the nasty pain when I try to do any work, and people tell me how much better I am looking; I am able to take my food alright now. It is so wonderful, and I do want to get better, and with your kind help I look forward to doing so." 22671.

Heart Trouble.

"I am so glad to be able to tell you that since I last wrote to you my husband has improved wonderfully. It is really a miracle, for he was terribly ill." 22678.

Knee Injury.

"I feel I would like you to know that I had a letter from my son, he said: 'Actually the knee is unbelievably better, and I went for a mile and a half walk the other day.'" 22701.

Asthma.

"I do want to tell you that at last my asthma seems marvellously better, and for the last month I have slept entirely without drugs, a thing that has been impossible almost continually for more than two years. I cannot tell you what a joy it is to be free instead of continually struggling for breath." A1848.

Cataract.

"May I ask still for your special thoughts for me. My sight was given back to me in answer to Prayer at a time when it seemed I must lose it, and I feel that a special blessing has been granted to me." A428.

Rheumatoid Arthritis.

"You will be glad to know that I feel I am slowly but steadily improving. It has meant a great deal more work for me, now that the children are home, but I am none the worse for it, in fact I do feel decidedly better." 22581.

NOMINOLOGY.

AN ESOTERIC STUDY.

By F. S. COMBE.

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NOMINOLOGY is a science of NAMES. The word itself is derived from the latin NOMEN—name, and the greek LOGOS—word. The literal translation of the term NOMINOLOGY is: words about NAMES, teaching about NAMES.

The science of Nominology, an elementary introduction to which is first given in the following chapters, deals for the most part with the Names of human beings, and preferably with the so-called Christian Names. But Surnames, as also the Names of animals, of places and even of objects are not left without consideration.

The chief objects of Nominology are:—

- (1) Giving the right Names, and
- (2) Alteration or modification of the existing Names when this is deemed to be necessary. (Of course, Graphosophy and Numerology are of greatest value in both cases).

Though the Science of Nominology must be considered a practically new one, there is little doubt that its elements were known to the ancients. However, in those remote times they were rather authoritative and dogmatic, being either issued from the centres of Initiation and practised by Seers, or picked up instinctively, when not resulting from mere guesswork. That ancient knowledge in the matter of Names differs from modern Nominology in no less a degree than the old primitive disciplines of astronomy, medicine, mathematics and so on differ from the respective modern sciences: in which the old postulates and assumptions, sagacious and shrewd as they were, are replaced by the clear and precise knowledge of laws and facts.

It is true that the inception (or rediscovery) of Nominology has entailed both scientific and acaschic investigations; but once expounded comprehensively, Nominology can be practiced by anyone possessing an average common-sense and having undergone the necessary study and training.

As it will appear from the following chapters, Nominology is expected to largely contribute towards the promotion and restoration of physical, psychic and spiritual health of individuals; towards the establishment of a positive attitude to and success in life; towards better understanding between men, and to general happiness.

In this way, though dealing chiefly with individuals, Nominology has also a definite social mission. That this aspect of it should never be overlooked or misused, is the sincere wish and the humble request of the author to would-be practitioners, both

in Nominology and Graphosophy. *

In the present materialistic epoch, largely alienated from conscious contact with, or proper understanding of, the spiritual laws, the Names of individuals (or places, etc.) bear no connection whatever with their inner nature or qualities. Children are given their Names in accordance with a definite established tradition: either commemorating the Names of their grandparents, or using the Names of those saints and martyrs whose anniversaries fall upon the child's birthday. A large number of people owe their Names simply to the arbitrary choice of their parents, who are only guided by æsthetic or sentimental considerations. And although it happens also that a dim inner feeling prompts the parents to choose the right Name, it is no less true that in many cases children are given the Names of their living rich relations in the hope of enhancing in this way their chances of inheritance.

That in olden times views on this subject were quite different from modern ones, the Bible bears the best witness. It is impossible for want of space to illustrate here the utmost importance which has been attached to the Names of God; this theme will be dealt with at the earliest opportunity. Suffice it to remember that it was considered so holy that its use was strictly limited by the third commandment. As regards the importance of human Names, it may be deduced from the fact that in several cases the Names were heralded by the Higher Powers even before the child was actually born:

“And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac.”—(*Ex.* 17, 19).

“And the Angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ismael; because the Lord hath heard thy affliction.”

—(*Gen.* 15. 11).

Probably better known are the instances from the New Testament; the appearance of the Angel to Zacharias with the announcement:

“Thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.”—(*Luke* 1, 13).

and to Joseph:

“And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.”

—(*Matt.* 1, 21).

In two of the cases quoted the Angels even justified their choice of the Names. This was in full conformity with the

*: In order to prevent their misrepresentation and misuse the author had reserved the strictest copyright. However, he will welcome and willingly licence practitioners in every case when he is reasonably satisfied there will be no abuse—in the form of fortune-telling, etc. Classes and correspondence courses for both sciences are projected and those interested are invited to communicate with the author, c/o The Editor.

general attitude of that epoch, that the Names given had to reflect in a certain measure the origin, relationship, circumstances and mission of the respective child.

Thus, the Name of ADAM himself reflects that 'dust of the earth' of which he was created. He called his wife's Name EVE ('Life')—"because she was the mother of all living."—(*Gen.* 3, 20). The Name CAIN ('Possession') signified "I have gotten a man from the Lord."—(*Gen.* 4, 1). SETH ('Appointed') received his Name because God "hath appointed me (Eve) another seed instead of Abel, whom Cain slew."—(*Gen.* 4, 25). Such are also the Names of Jacob's sons, reflecting the whole drama of the rivalry between his wives: REUBEN ('Behold a son')—for she said "Surely the Lord hath looked upon my affliction"; SIMEON ('Hearkening') "because the Lord hath heard that I was hated"; LEVI ('Joined') "Now this time will my husband be joined unto me"; JUDAH ('Praised') "Now I will praise God"; DAN ('Judge') "God hath judged me"; NAPHTALI ('My wrestling') "With great wrestling have I wrestled with my sister"; GAD ('A troop') "A troop cometh" . . . etc. The list can be prolonged considerably. (*Gen.* 29, 30). Even Pharaoh's daughter followed the same custom when naming MOSES ('To draw out') "Because I drew him out of the water." (*Ex.* 3, 10).

Accordingly, if certain paramount events happened to alter completely the character or mission of individuals, their Names were also changed. ABRAM and SARAI turned into ABRAHAM ('Father of multitude') and SARAH ('Princess') respectively after the Covenant was concluded. JACOB was changed into ISRAEL ('Soldier of God') after his mysterious wrestling with someone, by whom he was afterwards blessed. NAOMI ('Pleasant') had changed her Name into MARA ('Bitter') after having lost her husband and both sons. (*Ruth* I, 20). SIMON was surnamed PETER ('Stone') and JAMES with his brother JOHN into BOANERGES ('The Sons of thunder') when they have been ordained by Christ. (*Mark* 3, 16).

Of all that, there are only a few traces left nowadays in the form of the tradition of synchronising the naming of children with their baptism; changing the Names of those converted to a new religion or admitted into the religious or mystical orders, cloisters, esoteric schools; or using of pseudonyms by writers, and stage-names by artistes.

Of course, there are several exceptions which are very helpful, if not in proving the rule, at least in its better elucidation.

The names of certain newspapers, magazines, streets, places and institutions often bear a definite meaning, but unless it is a very unexpected or striking one, it completely escapes our consciousness. Few people, indeed, think about the *time* or about *daily telegrams* when buying 'The Times' or 'The Daily Telegraph'; and even fewer, probably, associate the *Regent Street*

with the Prince Regent or *Victoria* Station with Queen Victoria. In all these cases the Names are generally thought of and pronounced as mere proper Names, without any insight into the original ideas expressed by the words.

The same refers to Christian Names and Surnames. At first their original meaning was present, perhaps, in the consciousness of both their bearers and their donors, but this also was gradually lost sight of. Nobody coming across such Surnames as Brown, White, Cook or Hunter, associates them with the respective colours or professions. Needless to say, when the Name's meaning is expressed in a foreign language, it has even less chance of being noticed or even suspected. Who, for instance, knows that the Names Irene, Margaret, Phoebe and Ruth mean in their original languages: 'Messenger of Peace,' 'Pearl,' 'Shining' and 'Vision of Beauty'?

If this is so, how then can the Names exercise any influence whatever on the individuals?

* * *

Here we touch the very core of Nominology, and the clear understanding of this chief principle serves as a key for the mastering of the rest: It is not the intellectual conceptions of the words which matters, but the sounds, their combinations, their vibrations, their harmonies and disharmonies, their psychic and spiritual equivalents and affinities.*₂

Simultaneously, we face the crucial problem of the Linguistics itself: How has Language been formed? Why certain conceptions are expressed by definite combinations of sounds, and not otherwise? The answer is, that every sound or combination of sounds is prone, through their intrinsic sound-power, to produce in the speaker, and to convey to the listener, similar, quite definite, feelings and ideas.

Indeed, Language was formed and is used for self-expression and description: expression of feelings and thoughts; description of objects and events. If a man is impressed, amazed, delighted - he involuntarily utters an A (ah); if shocked, repulsed, self-possessed - an E (eh); if self-conscious, exhilarated - an EE; if overwhelmed, elated, moved - an O; if depressed, disgusted, horrified - an OO. The variations in length of vowels and diphthongs reflect more complicated feelings). *₃

On the other hand, the consonants reflect the impressions inflicted from the outside. There are hard, hardening, binding, earthly sounds - P, K, Q, C (=K), T; crumbly, crispy, viscous ones - B, G, D; liquid, smooth, spreading ones - L, M, N;

*₂ See footnote No. 3.

*₃ Several distinguished scientists have undertaken a similar study of sound-powers in order to analyse words and Names; their results will be, in future, compared with those of Nominology. But as far as the author is aware, none of them ever intimated the principle of Nominology. (Numerology, too, deals chiefly with the analysis of Names. The author herewith claims priority in using it for the giving of Names).

breathing, blowing, airy ones - F, H, V, W; sparkling, flashing, caustic, fiery ones - C, S, Z; a rolling, stormy, whirling one - R, which may be combined with every one of the elements above. (More detailed characteristics of every sound will be given in further articles).

Now it must be clear to everybody, that, for instance, the right expression of a crash, a shock, a break could not be adequately given by liquid sounds only (L, M, N), without the hard and rolling (K, T, S, R). On the other hand, it is unthinkable to express liking, love, leaning without the liquids (L, M, N), using only the hard and rolling.

The sound-power of Names is similar to musical melodies. The latter, it is known, have no intellectual meaning at all, but can excite, depress, cheer, calm. Haunted by depressing music a man can be driven to suicide; a prospective suicide, on the contrary, may be saved by cheery music. But the Names, Surnames, etc., represent just the most steady melody, haunting men through life, most intimately connected and associated with them; and their influence is enormous!

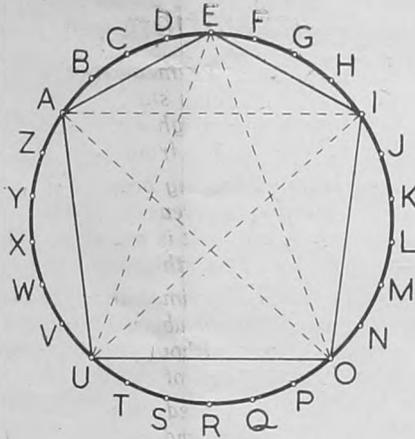
The given classification of sounds is in no way an artificial one, but corresponds naturally to the elements connected with man by the very fact of his passing now through the human stage of evolution.*¹ These elements are: (1) Physical—Earth, Water, Air, Fire (consonants, as above); (2) Psychic (vowels); (3) Spiritual (diphthongs). At the same time this classification corresponds closely to that known in the esoteric schools, and reflected in the division of the zodiacal signs into four groups: Earthly, Watery, Airy and Fiery; to the four temperaments: Melancholic, Phlegmatic, Sanguine and Choleric; to the four cardinal points: North, South, East, West. A further study of the relationship between sounds and stars reveals the astounding fact that the Name of Christ is literally written in the heavens.

[For the benefit of the students of Graphosophy it can be disclosed here that the earthly Name of Christ is also mysteriously inscribed in our Alphabet. It is to be found in the cardinal graphosophical circle, on its deepest level, representing the descent of Spirit into the physical world (See Fig. 1). The sounds are given in their usual alphabetical sequence: Q (=K), *² R, S, T.

Both the position of these four letters and the general structure of the alphabet are doubtless associated with the 'Pi' which was highly respected by the ancients as a holy number and which can be discovered in old architecture (including the Great Pyramid), science and art. Indeed, the graphosophical circle reveals (See Fig. 1) that the alphabet consists of five links of letters: A-E, E-I, I-O, O-U, U-A. On the other hand the

*¹ To express higher feelings and conceptions, unknown to the average man, the Adepts use other kind of sounds, words and even language.

*² The relevant elements in Nominology are not the letters, but the sounds. The difference between Q and K will be explained in due course.



numerical value of 'Pi' may be expressed with different degrees of approximation; it is often taken for 3,14 but more accurately is 3,14159. All the components of this sequence bear a definite relation to the elements of the alphabet, the units corresponding to the links, and the decimals to the letters. Thus, the first three units of 'Pi' correspond to the first three links (A-E, E-I, I-O) carrying from A to O; then, the first decimal (1) corresponds to the letter P; the second decimal (4) significantly enough coincides with the above mentioned Q, R, S, T; the third one (1) falls upon U; the following (5) just concludes the alphabet; and the last one (9) carries from A to I, thus mysteriously associating the Name of Christ with His reflection in man: 'I.'] * * * *

The *modus operandi* in Nominology is, in short, the following: (A) When a child is born the chief tendencies, both positive and negative, of his health, character, etc., should be established from his horoscope and those of his parents. The good qualities should be emphasized; the undesirable ones suppressed; those lacking awakened or developed. Accordingly, a Christian Name should be chosen containing all the necessary elements. Of course, it must also be in harmony with the corresponding Surname, and with Christian Names of the parents and other members of the same family.

(B) Changing the Name: (1) In the case of a physical or mental disease, especially obsession, it should be ascertained whether the illness is not stimulated by a wrong Name; which may prove an important clue. The new Name should be chosen according to A. (2) Business and family troubles, general failure: It is necessary to ascertain whether the Names of the partners or couples are not in disharmony, then act accordingly. (The analysis of Names and their eventual change before marriage may contribute largely to the success of the latter).

(End of the First Lesson).

Dedication.

29

*It was not long ago—can you remember—?
I met you on a distant shining star,
The Earth was glimmering through darkness, like an ember,
Her calls were faintly audible from afar.
I was inspired by your enthralling beauty,
But only bade in passing a farewell.
You glanced at me. I said: 'It is my wish and duty—
I must return now to that earthly hell.'
"But they indulge in bloody crimes and slaughter,
Insensible to guidance from above—
They torture, murder, kill, without regret or quarter,
And even crucified the Lord of Love!"
'Yes, He is crucified and tortured daily,
But I must share His agony and pain . . .'
"Then let me go with you!" I heard you saying gaily—
And thus we met here on the Earth again.
This life appears distressful, grim and haunted,
The darkness is so deep, the dawn—so far.
We suffer silently with Him, undaunted,
And dream about our distant shining star.*

D. B.

—o—

THE COSMIC CHRIST.

(Concluded from page 6).

confines of their own bodies, into that cosmos that holds the spirit of Christ. There is nothing mysterious or magic in the world, or in the worlds above the world. All these worlds are not supernatural. There is no such thing as supernatural. Everything works according to the laws of God. They are all natural to their own place, and not to their own laws abiding by those laws. And the promises of Christ have not some hidden meaning, they are not just symbolical. They are not sybolical, they are true, fundamentally true. Christ is in this room, He is in your home. He is in the streets that you walk. He is in the fields. He is in the light of the sun, He is in the stars, the moon, and the whole of the Universe. He is there. His love is still there. His love for you is still there. He waits for you to open up your hearts, to love Him for all things that are good. And a greater good shall be given to you, a greater hope, a greater peace, a peace beyond understanding. He is there, and in time the ether will be so vibrated that His Kingdom of Heaven will be there.

So when you look up to the sky, when you see the haze and colour of space, remember this—that He is not right up there, right away from you: the spirit of Christ is right through that space. *And you just draw it to you by the power of your love for Him; and it enters into your souls, to give you peace.*

Paul Brunton's Case.

A REVIEW OF A YET UNWRITTEN BOOK.

By B. F. FROND.

Paul Brunton's is not an easy case. On the contrary, it is rather a difficult one. At the same time it is a case which may be expected to become quite typical. Though it is not the first, it is perhaps the most outstanding. Certainly, it will not be the last and, because it touches several problems of principle, which usually beset every serious student of matters esoteric and spiritual, it commands our full attention.

Since the sacred writings of the East have been revealed to the western world by the painstaking and self-sacrificial work of eminent scientists and translators, they have always commanded a sustained, if not absorbing, interest. The West was first astonished, and then delighted by the universality of Indian philosophy, by the charm of its poetry, the depth and sublimity of its mystical and religious experience, and above all by what appeared to be a perfect synthesis of these elements. Since then the hope could have been entertained for the western world, torn as it was by internal contradictions, that a similar harmonious synthesis between religion, science and philosophy might be achieved here in the future. To the quest for such a synthesis, some of the best scholars of the western world have devoted their lives—studying, translating, commenting on, or living the principles of the ancient Wisdom. Certain even undertook long journeys to India and Thibet in order to draw upon the very source, and their personal findings, with very few exceptions, have generally met with the highest expectations.

Then the news spread of the living teachers of the eastern philosophy; their holy life and their great achievements were revealed. Soon their disciples, both Orientals and Westerners, began travelling through Europe and the Americas, spreading the Vedantic ideas. If the lives of these men had often left much to be desired, it was only too comprehensible; average mortals, they did not claim to have reached themselves the same pinnacles of Wisdom or mystical development as their Gurus, but only aspired, as far as they were able, to introduce the elements of their lofty philosophy to the western world.

But recent times had witnessed a further, and rather unexpected, development: after returning from more or less prolonged journeys to India and Thibet, certain authors claimed to have been initiated into the 'secrets' and 'mysteries' of the Orient, and have consequently attempted not only to interpret and popularise the ancient Wisdom, but also to act as qualified teachers themselves. Similar claims were chiefly made with regard to Yoga.

Now Yoga, to put it briefly, is a highly intricate system of what can be called concentrated practical mysticism. It was designed chiefly for the people who strove to devote, if not

their whole life, at least a considerable part of it, to a spiritual unfolding leading them to the closest contact with God. Both the principles and training of Yoga are in a certain degree comparable to those of the ardent Christian mystics, who left the world for the secluded and ascetic life of the cloisters. And in both cases, having passed through a long period of training and experience, they were credited with possessing superhuman powers and wisdom.

From the original sources it is known that Yoga demands not only the accumulation of knowledge, but also a radical transformation of human nature itself, and is therefore in many respects more difficult, more exacting, and certainly of longer duration than the ways of ordinary science, art or philosophy. Therefore the claims of those travellers, who pretended to have received initiation into the 'mysteries' of Yoga according to the famous principle '*veni, vidi, vici*'—i.e., in a few short years or even months, have always been, and ought to be, dismissed by serious students as a fallacy. There is no Royal Road in Initiation any more than in science, art, philosophy: different as the methods and technique of various teachers may be, the results depend, after all, upon the gradual, painstaking exercises of the pupils. Nobody will claim nowadays to have been 'initiated' into mathematics, music, or even chess and tennis at one stroke. But it happens still with the incomparably more difficult and intricate Yoga!

Even before Paul Brunton started his quest of what he calls 'a short cut to the kingdom of heaven' he was subject to certain abnormal fits, which he apparently mistook for the extasies of mystical trance. Accordingly, when he first came to India, he considered himself no longer a novice in the practice of Yoga. This however he concealed both from his teachers and readers, assuming ignorance and pretending scepticism. To decide whether such a procedure was ethically justified may be left to the judgment of the readers; but everybody familiar in some degree with Yoga will immediately perceive, that with such a marred Karma the spiritual way of Paul Brunton would be practically closed for a long period. His teachers either did not see through him, and in this case proved not to be qualified for their task; or they probably chose the policy of non-interference—'as you sow you shall mow'—which was not long in producing the only possible result.

In his recent book* which in spite of several obscurities and misinterpretations should be carefully read and studied by every one interested in the subject, Dr. Brunton declares himself disappointed with mysticism and Yoga. He believes himself, quite sincerely, to have exhausted their serviceableness, which only gave a feeling of truth, but could not turn it into definite formulation. Consequently, he turned towards philosophy, in the hope to find there the verification of Truth, which he de-

* The Hidden Teaching Beyond Yoga (Rider, 21/-).

finds as ' that which beyond all contradiction and free from all doubt; which is indeed beyond the very possibility of both contradiction and doubt; beyond the changes and alteration of time and vicissitude; for ever one and the same; unalterable and unaltering; universal and therefore independent of all human ideation.' This Truth dawned upon him from the ' hidden teaching ' which he found in India and which he promises to present ' for the first time in any modern form or any Western language ' in the further final volume of this comprehensive work.

Needless to say, such an amazing claim can hardly be substantiated, and the promised stupendous revelations, if any, will prove either the well-known scheme of philosophical speculation, or a motley combination of familiar elements, borrowed both from western and eastern philosophy, psychology and mysticism, mixed with a generous dose of pious platitudes and verging more or less on Theosophical lines. The same may be said about the promised new superior meditation techniques which, if not already known and practically tested, should be carefully avoided in order to prevent undesirable results.

But this, yet unwritten volume, should also be attentively read and studied. It will be a human document of the utmost importance, not only instructive and thought-provoking, but also showing exactly the point, from which every seeker after truth has, and Dr. Brunton had, to *start* his quest. All his final findings could, after all, be discovered in the very bosom of western Christian civilisation. And without attempting to decide, in this short article, whether and how far Yoga, in its classical form or specially adapted, is suitable for Westerners in their usual circumstances of life, one has to acknowledge that many a student will be greatly indebted to Dr. Brunton for his assiduous work: for he had proved in his own person that, before plunging into exotic waters for pearls of wisdom, one should first look around at home; and only if, and when, this source is exhausted—which is indeed very improbable a case—is one justified in searching elsewhere.

FAITH AND KNOWLEDGE.

(Concluded from page 15).

ity was given several warnings and rules of behaviour, without further explanations. These were neither needed, since the whole religious scheme was based chiefly on the leading religious authority, nor possible, because of the immaturity of the masses. But little by little the old rules were outgrown, and the old Faith collapsed under the exacting demands of Reason. And unless the latter is in some degree satisfied, it rejects and declares obsolete superstitions the deepest and most sacred conceptions of Religion; and simultaneously—the very principle of Faith. But once the spiritual laws and forces are revealed to him in their reality, both Faith and Religion are restored to the honourable position which is their due.

Modern Myths: Evidence.

By B. N. LADER.

I have attended innumerable séances. Certain were highly evidential, thrilling, exhilarating. Others, on the contrary, uncertain, dull, depressing. So that finally, in the course of time, a general idea of séance was formed in my mind, serving as the criterion for every new experience in this field. Accordingly, if a séance happens to be higher than this average, it is, for me, a success. If lower, it's a failure. Or it can merge completely with that common background, leaving no lasting impression at all.

But one séance will for ever live in my memory. It was as unusual, as it was enlightening, and provided me with a key to a deeper understanding of the true character of the much discussed evidence. It was the only case I know where a living being had to prove his identity to the 'dead.' Indeed, it was a kind of séance 'in reverse.'

The story began many years ago, with Robert marrying the wrong girl. He was the richest and most successful member of a large family, and there was no lack of suitable marriageable girls, pretty, rich, well educated. Instead, he took a simpleton, ugly, clumsy, witless. The rest of his family felt ashamed of her, hated and shunned her. The rejected girls were envious and despised her. And she, at first deeply despondent, then hurt, reciprocated by hating them all.

Yet, they lived happily together, Robert and his Ann. She had presented him with three charming children, two boys and a girl, and he doted upon them. Grieved and irritated as he was with the unfriendly attitude of his family towards his wife, he gradually drifted farther and farther from them. In his will he divided his whole fortune between Ann and the children, without mentioning his other relations at all.

When he was suddenly sent away on a special mission to the Far East (from which he unfortunately never returned), he left with his wife a packet of important documents to be deposited with the Public Trustee. Temporarily indisposed and having nobody whom she could entrust with the papers, she decided to hide them for a while, and had apparently forgotten them, so that when she was killed during a 'blitz,' nobody had the slightest idea as to their whereabouts, and they were not discovered in spite of the most careful searches.

The eldest boy, Kenneth, was about to come of age and was on the eve of getting married. This, of course, had now to be postponed. But the first attack of grief having passed, he soon found out that in the changed circumstances he needed certain documents included, presumably, among those which had disappeared, and that without them his marriage was becoming a highly problematical affair, which might be put off indefinitely.

When I met him, the poor boy was in despair, but my suggestion to try and contact his mother through a reliable medium was met at first with mistrust and rather ironically. I gave him a book to read: he was apparently impressed, but objected to troubling his mother in the beyond. I assured him that, in a matter of such importance, the contact might be no less beneficial to her; and that nobody can be drawn towards the earth against his own free will. Then he gave in, and we went together to a medium.

Needless to say, that every precaution was taken as regards our anonymity. Still, the medium having been entranced, the guide immediately mentioned a woman, who recently passed in the 'blitz,' and started to describe her in such a way that Kenneth recognized his mother. "But she is still suffering from the after-effects of the shock," continued the guide, "and is unable to recognise you."

"Please tell her," I interferred, "that this is her eldest son, Kenneth, who has to ask her about some important documents she had secreted and which he is now badly in need of."

There was a short pause. Then the guide went on again: "She is very frightened and distrustful. She said she well remembers the papers, but they must not fall into wrong hands."

"But I am here, her son," exclaimed Kenneth, "it is just for us that she tried to preserve the documents."

"Wait for a moment," said the guide, "here she is coming. She will speak herself."

Then a changed soft voice: "Are you here, Kenneth dear? Can you hear me?"

Kenneth was visibly moyed: "O yes, mum, I'm so glad."

"But I cannot recognise you," she continued, "I am told I shall be able to in future."

"I'm going to marry, Mum. Do you remember Joan, my girl friend?"

"Of course, Kenneth. She is a very nice girl."

"But you know, Mum, I'm sorry . . . Those papers . . ."

"Oh, those papers. They are in a safe place."

"Yes, Mum . . . And I need them . . . Badly . . ."

Her voice became rather stern: "Nobody should touch those papers except my children."

"But I am here, Mum, your son, Kenneth."

"Anybody could say that. I don't recognise you."

Kenneth glanced on me with tears standing in his eyes. I grasped the unusual situation. "Try to persuade her that you are indeed her son Kenneth, it should not be difficult," I whispered.

A short silence. Kenneth was obviously collecting his thoughts. And then: "Do you remember, Mum, it was not long ago, I kissed Joan and you saw it in the mirror, and reprimanded me afterwards?"

"Yes, I remember."

"And do you remember once I was sick, when Dad was in Egypt, I was vomiting, and you put me to bed. And nobody knew what was wrong with me?"

"Yes, I remember. I was then very anxious about you."

"Do you know what it was? I tried smoking Dad's cigars."

"Dad's cigars. Oh you naughty boy. Where did you take them from?"

"I found them in the library. Do you remember? There was a box of them in the drawer."

"Which drawer?"

"In the writing desk. On the left."

"Oh yes, I remember now. So you did that!"

"Yes, Mum, and I was very sorry afterwards. I was very ashamed and promised you never to smoke."

"Oh, now I understand. That was the reason."

"Yes, Mum. And do you remember our Snip? Do you remember I was in despair when he was killed? And I wept the whole evening in bed and you came in and stroked my hair, and said . . ."

"And said . . ."

"You said Mum, Snip was not dead . . . It was only his body . . . His soul was in heaven with other dogs. And I stopped crying . . ."

"Yes, Kenneth, I remember."

"And do you remember, Mum, when Dad was sent away and you took me in your arms and said 'Now you must care for us, Ken, until your father returns.' And I wept, I had a feeling something horrible would happen . . . and it did happen."

"It did, Ken, it did."

"And then . . . you went from us. And we were left alone." Tears shook his voice.

"Yes, Ken, but now we are together. And Snip is with us."

Kenneth could not conceal his emotion any longer, and burst into tears. "How happy you must all be," he uttered.

A short pause. Then her voice, full of tenderness and love: "Stop crying, my dear boy. All is in God's hands. We are not far from you altogether . . . Listen now, and I will tell you where the papers are . . ."

On the way home I was very thoughtful. Of course, this was the only kind of evidence possible. What more can be expected? How can identity be established otherwise? And how then is *their* evidence usually more substantial than that produced by Kenneth? And we still do not believe!

Indeed, as it was said: "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive."

BOOK REVIEWS.

By B. N. L.

OUT OF THE BODY.

By John and Erica Oxenham.
(Longmans Green, 3/6).

This is another vision of a brighter future, though not of the forthcoming millenium on the earth, but of the life beyond.

Four months before his death, while he lay ill in bed, the author had a remarkable dream of such intensity, that he was convinced of having been 'out of the body' in spiritual realms. Believing the facts of his experience to be a vital message for present-day humanity, which faces death round every corner, he decided to put his dream on record.

His eyes failing him, he called on his daughter Erica to assist him and from their collaboration the book resulted. Both had the definite feeling that he was given strength enough just to finish this, his last work.

The descriptions of the conditions and life Beyond agree, in many respects, with those received by other ways and means. This fact is of a certain importance since neither the author nor his daughter had any connection whatever with spiritualism or with psychic research. But whether and how far this remarkable experience reflects a spiritual reality, or is but a product of imagination, the outcome of subconscious longings and hopes, readers will have to decide for themselves. For those who accept the first presumption, the book will be of help and comfort; for the others—a fascinating psychological study.

WOMEN AND THE NEW AGE OF COLOUR.

By R. Charleston-Rae. (Rider, 6/-).

The author of this interesting book does not claim to put forward new ideas or to advance new theories, but refers to such widely dispersed sources of information as the Bible, Swedenborg, Vale Owen, Schuré, Blavatsky, Steiner, Lytton, Mesmer, Inqalese and Shakespeare, in addition to the ancient Indian writings. His own contribution, apart from his personal and practical experiences which, he believes, confirm largely the discoveries of those great minds, consists in the idea "that vibrations, as colours, first pass through definite Centres in the body and the soul before entering the conscious centre in the brain."

The first part of this statement could hardly be called new or original

at all, while the second has still to be proved.

The author's general thesis is that the earth is subject every seven hundred years to major waves of colour vibration, which affects certain nations only, and that minor waves sweep through individuals every seven and seventy years. The waves are objective (masculine, green) and subjective (feminine, blue), the latter having entered the earth fifty years ago with the result that the feminine element is coming into prominence and tends gradually to displace the masculine.

Whether this theory corresponds to reality or not, only the future can decide. Meanwhile, everybody interested in the subject of colours should read this book in order not to overlook the approaching changes, if such should in fact take place.

LIGHTING-THERAPY AND COLOUR HARMONY.

By Roland Hunt. (Daniel, 4/6).

The works of Roland Hunt already represent a unique collection and should prove indispensable reference books for those dealing with the psychological or therapeutic value of colours. There can be little doubt that they both reflect and contribute towards the general colour-consciousness which is gradually spreading in the country.

In his introduction the author reveals that

"the prototypes of some of the lamps belong to ancient days. The principles and designs of the Spectrone lamp were employed in even pre-historic times; the power of the prised-solar-spectrum has been utilised in healing in remotest antiquity by the initiate Priests for the chosen few."

But now, on the verge of a new dispensation, he endeavours to give a new application to some of those ancient principles, expanding their spheres of usefulness through the boon of the modern science of Electricity.

The first section of the book is largely devoted to lamps, descriptions of the existing types and explanations of their functions. The second section is mainly concerned with colour harmony and lighting in bedrooms, bathrooms, dining-rooms, kitchens, etc., in fact with every room in private residences, hospitals, and factories. The book contains several illustrated plates and has a foreword by I. B. Whitten.

"The Seekers"

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- HERNE BAY - - Miss J. Degen, Unity House, 50, Beacon Road, Herne Bay, Kent.
- LIVERPOOL - - The Seekers, 15, Parkfield Road, Liverpool, 17. Tel. : Eark Lane 1138.
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